HARMUKH

SOUVENIR OF HINDU YUVAK FORUM, SRINAGAR (KMR)

1985-86

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Contents

Editorial

A call............

Hindu youth convention representing the Hindu youth from all parts of the State was held on 5th & 6th July 1985 in Srinagar, the capital city. The convention was of its first kind in the State and had the definite aim of uniting the Hindu youth banner to enable them to face the challenges of the time unitedly. The Hindu youth particularly in the Valley has to suffer many handicaps and face intentional discriminations at all levels of his growth and advance. The Hindu youth becomes meaningless without the growth and the upliftment of the community to which he belongs. The microscopic minority in the valley is in doldrums. It is facing erosion on all sides. It is only the youth who can stem the tide. He has to fight almost all fronts—political, social and economical, moral, etc. It is only when Hindu youth of the State stands as one man that it can overcome all the travails and find remedy for all his disabilities. The Hindu youth finds himself bewildered in all the walks of life. He is gradually eliminated for no fault of his from all professional and vocational institutions where he could get an easy entrance due to his merit and hardwork. Even in the fields of trade, industry and commerce there is foul play so far as it is concerned. The Hindu youth is both disappointed and disgruntled. Beaucracy seems to be up with arms against the Hindu youth. The discrimination with him seems to have become the coveted policy of the State. The Hindu youth which has a definite and purposive role in the society are denied to play its role.

For some time past there has been growth of certain organisations of the fundamentalist nature who preach and teach through their various agencies nothing but communalism mostly directed against the minority in the State and country at large. These organisations have found inroads in the school, colleges and the University besides patronage within four walls of administration itself. Some of these organisations are connected with organisation outside the country and are in receipt of finances under one cover or the other. This should be subject of worry for all of us and all those who believe in 'Secularism' and 'fraternity' in the country. This extra territorial loyalties will destroy the very fibre of the country.

In the recent occurrences in February, 1986, it was once again the Hindu who became the victim of the wrath and fury of the communalists and the anti-national elements. It is on all accounts the minority has to suffer. This makes the Convention all the more important for the Hindu youth to be alert and agile to safeguard the interests of the community and the country. The unity of Hindu youth is the clarion call of the 'Times.' It should on no account go unheeded. The Hindu youth feels that both 'Majority' and 'Minority' have their respective roles to play in the society. It is desirable that these two be complementary to each other. Their relation is to be that of an elder brother and the younger one. The occasional desecration and haul up of the Hindu religious shrines makes one suspicious of the designs of those who indulge in such nefarious activities. They are encouraged by the impotent and callous attitude of those who claim to be the custodians of the life and property of the people living in the State.

What the Hindu youth of the state particularly in the valley desires is the rightful place for him which he deserves. He is keen to work with rest of the youth shoulder to shoulder in the gigantic task of the development and progress of the State and the rest of the country. He bears no grudge against anybody but wants his rights and those of the others safeguarded on equal footing as envisaged in the State and the Union Constitution. He does not want to suffer any disability simply because he is a 'Hindu.' He desires unity of the Hindu youth to combat social evils like dowry system, caste system and at the same time to feel worried about the moral side of the youth which is sliding downwards. The Hindu youth can come to its own and fight effectively on all fronts only if it stands 'United'

"United we stand
Divided we fall."

RAMAKRISHNA MATH
Ramakrishna Math Marg
Domalguda
Hyderabad 500029

Phone : 63936 & 63937

31 August '85

My dear Ashwani,

Thanks for your letter of 9th August inviting me to send a message to the Souvenir you are bringing out to highlight the cultural and historical heritage of Kashmir.

Kashmir has contributed immensely in the spiritual and intellectual fields of Indian culture, and I am glad that your Hindu Yuvak Forum of Srinagar is doing creative cultural work, especially among the youths.

I convey my love to you all, and my best wishes for the success of your Souvenir project.

Yours in the Lord,
Sd/-
(Swami Ranganathananda)

Mr. Ashwani K. Chrungoo
60 Malyar
Habbakadal
Srinagar 190 001

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B-11, South Extension, Part II, New Delhi-110049

SHIV NATH KATJU
Retired High Court Judge
Prayag
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MESSAGE

The Hindu minority in Kashmir is at present facing great hardships. There are fanatical Muslim elements in Kashmir who imagine that the Hindus have no right to stay in Kashmir and should be driven out. Prompted by such ideas they are bent upon oppressing the Hindus as best as they can. Kashmir is a part of India and the blood of Indian soldiers from all over the country has been shed to protect its frontiers. The Hindus in Kashmir have the basic right of living there with honour. It is not merely their numbers which can determines the right of the Hindus to stay on in Kashmir. They are the oldest citizens of Kashmir and are truly the children of the scil. They are now outnumbered by those who are mostly converts from Hinduism and by some who came from beyond the frontiers of Kashmir. In any case the Muslim majority people can not be permitted to oppress the Hindus in any shape or form and the country will see that they are not allowed to do so.

The Hindu Yuvak Forum has started well and I hope that it will safeguard the interests of the Hindu community in Kashmir. My good wishes will always be with the Forum.

Sd : S. N. KATJU

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HINDU EKTA MANCH
Kashmir Province, Srinagar

Sheetal Nath (Sathu)
Srinagar, Kashmir
Dated 5th July, 1985

Ref. No. : HEM/MISC

To

The General Secretary,
Hindu Youth Forum,
Srinagar

Dear brother,

Thanks for your invitation in attending the open session of the conference to be held on 6th July '85.

Wishing you ever success in achieving the objectives.

Convenor
Hindu Ekta Manch
Kashmir, Srinagar

BHARTIYA POSTAL / RMS & MHS / TELEPHONE

Postman / Telegraph / P & T Administrative Office,
Employees Union Class III/IV
Srinagar, Kashmir
(Affiliated with Bhartiya Mazdoor Sangh)

Dated 5th July '85

Ref. No. BHPM/

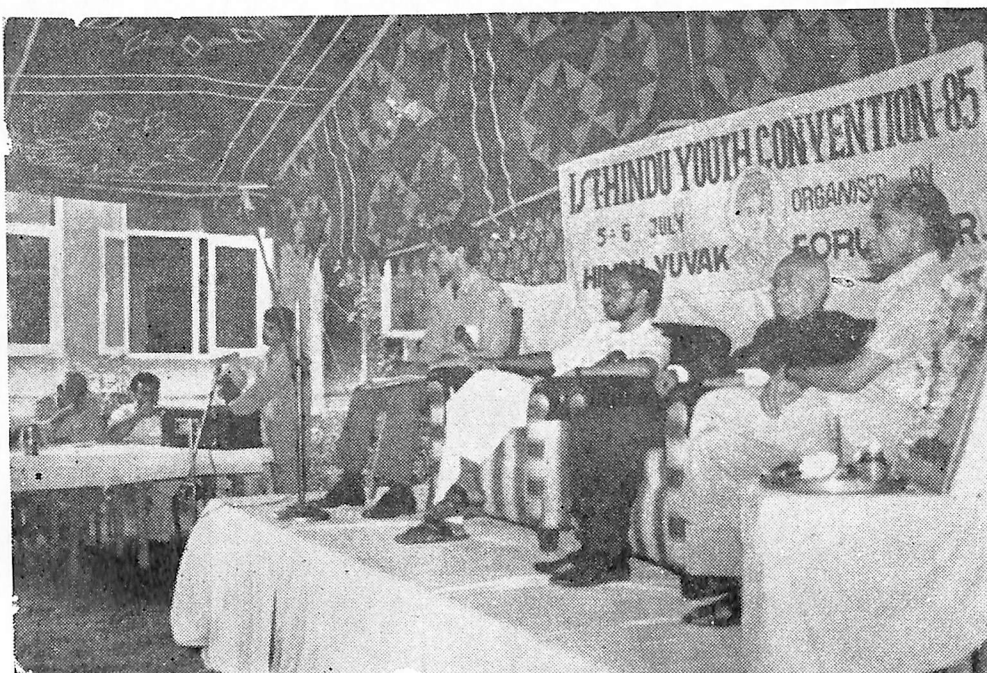
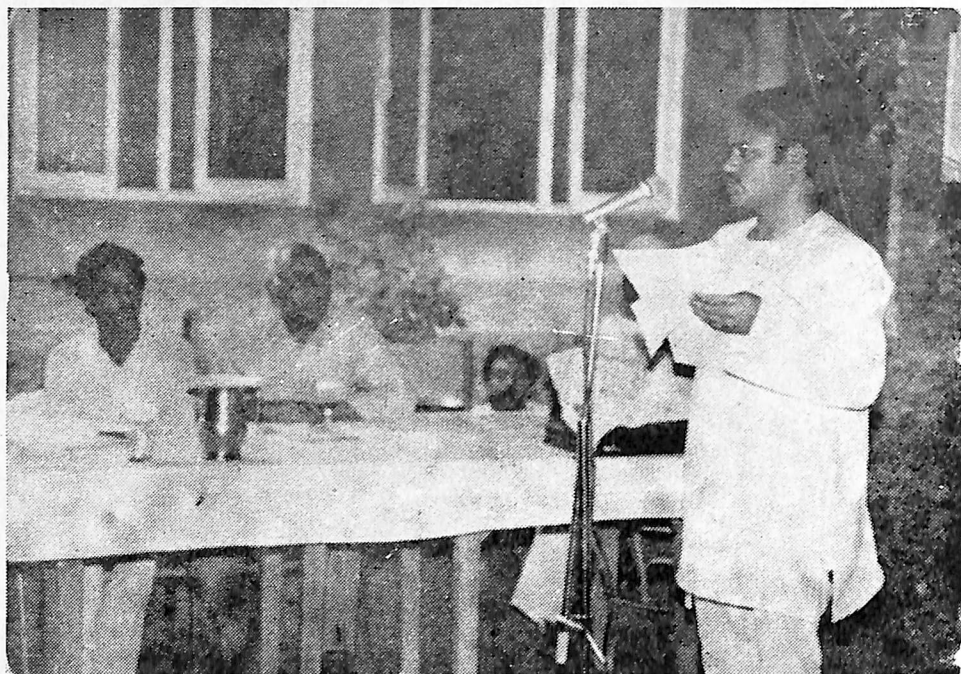
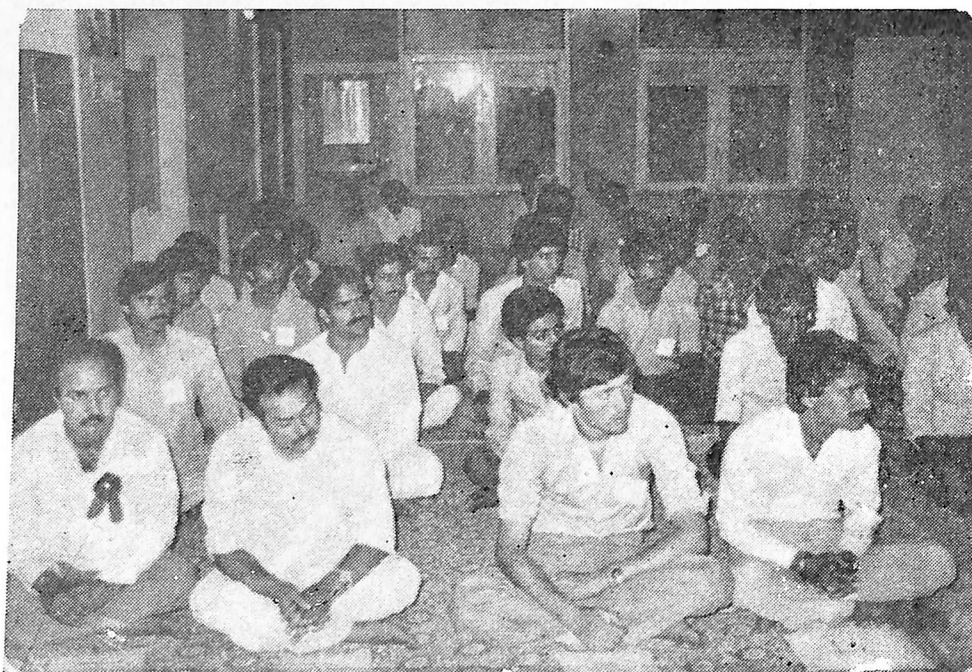
The General Secretary,
Hindu Youth Forum,
Srinagar

Dear Sir,

Received your invitation with thanks regarding your conference.

Wishing you a happy and successful conference to achieve your aims and objectives.

State Organiser,
Bhartiya Mazdoor Sangh.

Shri Justice Katjoo inaugrating the first ever Hindu Youth Convention held in Srinagar

Music Performance of Ashwani, Student of Medical College. (Seated in dais are from L to R. Sushil Modi, Justice Shivnath Katjoo, and D.N. Madan)

Shri T.N. Razdan reading out economic resolution

Delegates attending the Convention

General Secretary's Report

Hindu Yuvak Forum

Ajay Chrungoo
General Secretary

It is a well known fact that the social and political condition in the valley has been deteriorating since a long time. Hindu community is being deliberately subjected to live in an atmosphere of political, economic and cultural insecurity. The main reason for this is undoubtedly the cultivation and gradual perpetuation of a communally motivated political set up in the valley since independence. This set up has become more parochial, self-seeking and aggressive particularly since last one decade. This gradually deteriorating condition due to above mentioned reasons has been further worsened by various disintegrating forces (social, religious and political) active within the community itself.

It was to fight this state of affairs within and outside the community that this organisation came into existence in 1980 in the name of HINDU YOUTH FORUM. The main aims and objectives being :

(1) Integration of Hindu Society living in the valley, revitalising and reconditioning of social and cultural infrastructure of the community and fighting various disintegrating and vested forces active within the community itself.

(2) To develope national character and discipline.

(3) To consolidate donations for extending whole hearted support, financial as well as moral, to the brethren at the time of any eventuality.

To achieve these objectives various units of the organisation were established primarily in professional colleges, University of Kashmir, commercial institutions as well as government institutions. At the insistence of the members of the organisation a minor change was brought about in the name of the organisation and it was renamed as HINDU YUVAK FORUM as the name of an organisation HINDU YOUTH FORUM—Anantnag, was existing in district Anantnag.

Since its birth in 1980 the organisation has gradually widened its base and diversified its action. Units of the organisation were estab-

lished even at Mohalla level. There has been gradual intensification of programmes which are centered around :

(1) Organising debates/symposia for youths in order to invite as well as create opinion about various issues facing the community.
(2) Organising refresher camps for workers in order to infuse a spirit of comradeship and oneness into them.
(3) Organising 'Conventions' for creating a general public awakening.

We have also arranged blood donation camps, felecitated young meritorious students and honoured various social workers and intellectuals who have in one way or the other contributed towards the upliftment of Hindu community in the valley. Our main aim has always remained to surmount various difficulties, educational and professional faced by Hindu Youth and to guide them to channelise themselves in proper direction where there will be least chances of their exploitation. Recently in July 1985 we organised 1st Hindu Youth Convention—1985 for two days in which at least 140 delegates representing all the districts of Jammu and Kashmir except Ladakh participated. It was presided by Justice Shivnath Katju, the then President Vishwa Hindu Parishad, the chief guest being Sh. Sushil Modi, General Secretary of the Akhil Bhartiya Vidyarthi Parishad. This type of youth convention has been for the first time organised in the valley at such a large scale since independence.

The organisation in the near future will further intensify its efforts and widen its sphere of influence to all the parts of valley special impetus will be given to the programme of 'initiation of research work' and collection of data on various unexplored fields by involving mainly the young intellect of the community. We will leave no stone unturned to create a positive, constructive awakening in the community through the efforts of the youth.

We invite all brethren of the community to participate in our activities and guide the organisation in its efforts to uplift the community.

REPORT

Hindu Yuvak Forum, Srinagar organised a Hindu Youth Convention under the banner of 'Ist Hindu Youth Convention 1985' on 5th and 6th July, 1985. The convention was formally inaugurated on 5th July at 6.00 PM at Vikram Guest House, Mandir Bagh, Srinagar. However, the convention had actually started about 2 hours earlier, with the pouring in of the delegates from various parts of the state. Attended the convention 140 delegates, representing almost all the districts of J&K except the Ladakh region, participated in the programme. The delegates included distinguished persons like Sh. L.N. Bhalla of Akhil Bhartiya Vidyarthi Parishad from Chandigarh. Sh. T. Razdan, Advocate, from Rajouri and Sh. Ramesh Arora of Hindu Surakhsha Samiti from Jammu.

The convention was formally inaugurated by Sh. Bhagwat Swaroop, a social worker who has devoted his life for the betterment

of the Hindu society and has been working in this field for more than 40 years. The inaugural session started with prayers of Goddess Saraswati which followed by a brief introduction of the delegates. After this Sh. Ashwani Kumar, General Secretary, Hindu Yuvak Forum briefed the programme of the convention to the delegates and invited their suggestions.

The delegates assembled at 8.00 PM for the second session which was presided over by Sh. A.N. Vaishnawi, Organising Secretary, Vishwa Hindu Parishad (J & K). This session included briefings from Sh. Bhagwat Swaroop and Sh. A.N. Vaishnawi. In their speeches they highlighted the aims and object of the convention and prayed for its success. They commended the efforts of the members of Hindu Yuvak Forum for organising the programme, which, according to them, was the first of its kind to have even been held in the valley.

The third session of the convention started on 6th July at 8.30 A.M. The session was presided over by Sh. L.N. Bhalla. The resolutions namely educational and economic were proposed, discussed and passed in this session. Educational resolution was proposed by Sh. Ajay Chrungoo and seconded by Dr. Ramesh Razdan while the economic resolution was proposed by Sh. Pradeep Matoo and seconded by Sh. T.N. Razdan. The resolutions were discussed thoroughly before the delegates and were passed after proposed amendments.

The delegates assembled again for the Fourth Session at 12.30 P.M. This session was presided over by Sh. T.N. Razdan. Religious and social resolutions were passed in this session. The religious resolution was proposed by Sh. Utpal Kaul and seconded by Sh. Pramod Durrani while the social resolution was proposed by Sh. Ramesh Arora and seconded by Sh. Ajay Bhat. Towards the end of the session Sh. T.N. Razdan briefed the delegates with his viewpoints on the convention.

The fifth and the closing session of the delegates started at 3.15 P.M. This session was presided over by Sh. Sushil Modi, All India General Secretary, Akhil Bhartiya Vidyarthi Parishad briefed the delegates regarding the necessity of organising such a programme. He expressed his anguish over the conditions, in which the minority community was living in Kashmir, of which he had become aware during the deliberations of the convention. He also appreciated the step taken by the Hindu Yuvak Forum in organising the programme saying that it was a step in the right direction. He added that he was impressed by the way the convention was organised. Sh. Modi also held a 'Question-Answer' programme in which various issues of National importance were touched. With this the delegates' session was formally closed and preparations for the 'open-session' were set on.

The 'Open-Session' started officially at 5.30 P.M. It was presided over by the honourable retired Justice of Allahabad High Court Shri Shiv Nath Katju, President Vishwa Hindu Parishad. Sh. Sushil Modi was the Chief Guest on the occasion. The session was attended by about 1000 distinguished members of the community. The open session began with 'Saraswati Vandhana' which was followed by the annual report of Hindu Yuvak Forum presented by its General Secretary, Sh. Ashwani Chrungoo. The audience was apprised of the work done by the Forum in the year 1984-85. Some of the programmes to be taken up in the year to come by the Forum were also highlighted. After the annual report the resolutions that had been passed by the delegates were put before the audience. The resolutions were presented in the following order. Educational by Sh. Ajay Chrungoo, Economic by Sh. T.N. Razdan, Social by Sh. Ramesh Arora and Religion by Sh. Utpal

Kaul. This was followed by felicitation of Sh. A.N. Vaishnawi for his relentless social work. He was garlanded and presented a shawl by Sh. Katju amidst deafening cheers from the audience. After this five brilliant students of the community who had passed their exams. with distinction were presented with citation and gifts on behalf of the Forum by Sh. Katju. The students included Kumari Anita Chowdhry (Ist position in Higher Secondary Part II), Sh. Sanjeev Kaul (Ist position in Higher Secondary Part-I), Sh. Sanjeev Kaul (Ist position Matriculation) Km. Shamlica Bhan (2nd position in Matriculation) and Sh. Rakesh Matoo (3rd position in Matriculation).

The presentation of citation was followed by Sh. Susheel Modi's address to the audience. In his address Sh. Modi highlighted the various burning problems faced by the country presently. He expressed concern at the situation in many border states of the country like the North Eastern States, Punjab and Kashmir. He was of the view that the separatist tendencies, that had been allowed to develop in these states for quite a period of time, be dealt with a stern hand in order to maintain the unity and integrity of the country. He advised all the Kashmiri Hindus to stay united and work as a unit for their rights that were being denied to them by the concerned authorities. He also expressed his concern at the regular exodus of Hindus from the valley.

After the speech of Sh. Sushil Modi, Justice Shivnath Katju delivered his presidential address. He reminded the audience of his ancestral links with the valley and added that his present visit was a special one as he had come in connection with the convention which was the first of its kind to have ever been held in the valley. He expressed concern at the step-motherly treatment being accorded to the minority community of the state and stressed upon the Government of J&K to look into the matter and set things right at the earliest. He also requested the Central Government to interfere and see to it that the religion and constitutional rights of the Hindus in Kashmir are not tampered with.

Towards the end of the programme Professor D.N. Madan, Principal, Gandhi Memorial College, Srinagar thanked the distinguished gathering in the capacity of the Chairman of the Reception Committee for the convention. He praised all the workers of Hindu Yuvak Forum for organising the programme and hoped that the programme would prove a moral booster for the community.

Thus, the programme concluded.

Resolutions

Resolution No. 1 Passed by the 1st Hindu Youth Convention—1985 at Vikram Guest House, Srinagar on 6th July, 1985.

Educational

The problems faced by Hindu youth of the valley in the educational field are of grave concern to all of us.

A. The Hindu students in the valley have always excelled in the educational field. The results of the various examinations, whether conducted by the J & K Board of Secondary Education or University of Kashmir clearly reflect the dominance of Hindu students. However when these very students appear in the competitive examinations and interviews for the local professional colleges and other local institutions, they are dragged to the bottom and denied admission into these institutions. There have been clear-cut Supreme Court judgements against this discrimination and at least five Supreme Court judgements have not been implemented at all. This clearly speaks of the communal designs of the authorities. All of these selections are mainly manipulated at the interview level of the selection process. The interviews for the selection to these institutions should therefore be abolished and selection should be clearly on the basis of merit in the qualifying examinations.

Since last few years another dangerous trend has started to come up. In order to escape the humiliation of the various High Court and Supreme Court judgements the authorities have resorted to following measures :

I. It is very strictly seen to by the authorities that very little information is made available to the students about the criteria and mode of selection in these competitive examinations. Some years back the authorities used to give elaborate information about the results but this however the authorities have considerably reduced. This has been done simply to prevent the Hindu boys from challenging these biased decisions in the courts of justice due to lack of proper information.

II. Since last few years the Hindu boys who at the matriculation and pre-university level had very high percentage of marks have been kept under constant watch and it is seen that they don't figure so high in the merit list subsequently. This we feel is one of the most dangerous plans launched by the authorities to harass our boys psychologically.

III. The few Hindu students who manage admission into these professional colleges,

due to their exceptionally high merit, which the authorities are unable to ignore inspite of all the manipulations, are continuously harassed in every possible way within these institutions. A Hindu student, however, intelligent, is never allowed to come up to expected standards. His sessional awards are deliberately kept at a very low percentage and no attempt is spared to stop him from figuring in the merit list. Thus, the boys who have been at the top before their entry into these professional colleges are seen at the bottom when their performance within these colleges is observed.

B. We express our concern about the communal, anti-social and anti-national elements who have reached a zenith in various educational institutions especially in Medical College, Engineering College and the University. These elements are encouraged and helped in every possible way.

On one side Hindu students are not allowed to perform any religious or cultural activity within the colleges or the hostels while at the same time full-fledged auditorium and halls are kept at the disposal of Muslim fundamentalists to convert them into Islamic libraries and Mosques. Very recently a newly constructed hall was captured by the fundamentalists in the University campus and converted into a Mosque. In medical College a construction which on the records was destined to be a 'green house' was allotted to these elements for converting it into a mosque. A mosque was formally inaugurated by no less than an eminent Professor and Head of Department in the College. The activities of these elements are not limited to building mosques but they have launched a hectic plan to harass the Hindu students. The ragging of new students especially the girls is so much communally motivated that the Hindu students who come from outside the valley immediately think of migrating back.

Last year on the eve of the Indian Victory in the Cricket Championship in Australia, these elements beat the Hindu students who celebrated the victory. Not only that, the authorities responded to their requests by levelling false charges against Hindu boys. On the same day a few Hindu doctors who were celebrating the Indian victory were mercilessly beaten in the Soura Medical Institute by some doctors in connivance with some local goondas.

While Hindu students of Medical College are not even allowed to keep a religious picture in their Hostel rooms, the fundamentalists in the college are allowed to meet openly within the college campus, with full cooperation and participation from the authorities and staff in the name of "Medicos Islamic Movement." Circulation of derogatory and inflammatory material has become a routine.

C. The History of Kashmir is not taught to the students mainly because it is the history of Kashmiri Hindus glorious past as Kashmir was ruled by Hindus upto 13th century. The history projected by the official media is often distorted. Islamic exploitations of Hindus, from 13th century onwards is glorified.

D. The most unfortunate part of this Islamic fundamentalism and fanaticism is that the so called linguists encouraged in every way by the University of Kashmir are publishing papers to trace the origin of Kashmiri language to Persian, surprisingly even though, it has been proved beyond doubt that Kash miri language has Vedic Sanskrit as its origin, Arabic has been officially recognised as the script for Kashmiri language by the State Govt. as well as by the Central Government, thus preventing students writing Kashmiri in Devnagri script even in the Central Government services like I.A.S., I.F.S., etc. It is strongly stressed that Devnagri should be

given the official status of the Kashmiri script.

E. To suppress the ancient literature and to keep the glorious past of Kashmir in the dark, authorities are deliberately neglecting the literature which at present is in the Lal Mandi Library and in the University. Some cases of smuggling and even destruction of manuscripts has also come to notice in recent years. It is very strongly resolved that steps be taken to preserve the ancient literature. The manuscripts and ancient writings should be made available for researchers and for copying.

In most of the schools the morning prayers are communally motivated and should be immediately stopped and replaced by the National anthem or any patriotic song.

F. The step-motherly treatment given to Hindi is of grave concern to all of us. It is resolved that Hindi should be given equal status (at par with Urdu), and Hindi should be taught in all schools irrespective of the number of students who opt for it. The decision of the late Chief Minister Sh. Sheikh Mohd Abdullah who had stressed that the teaching of Hindi in all institutions be made compulsory should be implemented in letter as well as in spirit.

G. The teaching of Sanskrit at School and College level has been completely ignored. The Sanskrit department in the Kashmir University exists for namesake only. Sanskrit students are not granted their scholarships even though the Central Government has made ample provision for it. Sanskrit teaching in valley should be given more impetus by the authorities and the Youth should take more interest in learning this language.

H. More emphasis should be laid upon technical education which can help a lot in solving the unemployment problem in the state as well as in the rest of the country.

Copy of the Resolution No. 2 Passed by the 1st Hindu Youth Convention—1985 at Vikram Guest House, Srinagar on 6th July 85.

Religious

A. Kashmir the land of great Rishis and Munis was known as "Shardhapeeth" in ancient times. People from all over used to come here for higher studies. 'Kalhana' mentions in his Rajtarangni that there were thousands of temples in the valley. What has happened to these sacred shrines during 600 years of tyranny in Kashmir ? For last 50 years systematic campaign has been going on in the valley to encroach upon our religious shrines and landed property. There are now some one hundred temples, where there is illegal encroachment by the majority community.

The incident in the Lok Bhawan and Saligam very recently is an eye opener for us and speaks of the designs of the majority community of the state which boasts its secular traditions. Temples are being destroyed and desecrated. Idols are stolen and recently even bombs have been kept in some of the temples. Unfortunately, when the problems are brought to the notice of the authorities they, as a policy matter, ignore them.

B. We are also concerned about the mismanagement and neglect of our religious institutions by our own brethren. Lacs of rupees are lying dumped in banks without proper utilisation. Neglect of our ancient shrines has eased the way for illegal encroachment by the anti-national and anti-social elements.

However, it is to be emphasised that whenever and wherever some dedicated workers tried to renovate these neglected temples and shrines, all possible hurdles were put in their way by the government stooges and the so-called secularists.

C. Another dangerous aspect is that wherever there is any khalsa or Nazul Land that is being systematically encroached upon and finally occupied by the majority community in the name of religion.

C. Renaming and denaming of the places of historical and cultural importance is taking place at a rapid rate with the consent of authorities to whom it appears to be a policy matter. Already the names of many places have been changed officially and there is a proposal to rename about 300 more places in near future as a part of the 'Islamisation plan'.

D. The greatest and the most dangerous limitation on the part of Hindu Youth here is the lack of adequate religious knowledge. A confusion exists in the Young people about their religion aggrevated by the communal propaganda of majority community. Fundamentalist communal elements exploit these limitation of ours and boost their plan of conversion supplemented by the millions of petrodollors which legally and illegally are flowing into the valley. To counter this dangerous trend Youth should take individual initiation and take active interest in religious education.

E. Cow-slaughter was banned long back by the then Maharaja of J & K. However, everyone including the authorities knows that it is not at all implemented. Beef is being sold in open-market in many a villages of the valley. We vehemently stress upon the State Government to see to it that the legislation banning Cow-slaughter be implemented immediately so that we are not constrained to frame a programme to stem this evil agitation.

It is also decided by the delegates that a resolution be sent to the Central Government requesting them to ban Cow-slaughter in each and every state of the country as it hurts the religious sentiments of all the Hindus in general.

F. The delegates stressed upon the need to develop community-centres in every locality where the local youths can meet regularly and discuss various religious, cultural and socio-economic problems. The community-centres can also be used for imparting basic religious knowledge to our youths which appears to be the basic need of the hour.

G. The Majority community of the State is given every possible facility to observe their religious rights, so much so that they are given a long break for office on Fridays. No such facilities are available to us. The delegates decided to stress upon the Government to allow religious rights to all in equal measure.

Resolution No. 3 Passed by the 1st Hindu Youth Convention—1985 at Vikram Guest House, Srinagar on 6th July, 1985.

Social

The various social problems of the community were discussed in detail by the delegates.

Concern was expressed over the increasing menace of dowry-system. It is evident in our community that the more a boy is educated and settled the more dowry he demands. On the other hand highly educated and talented girls are lying unmarried simply because their parents are not in a position to afford a good sum for their dowry. Even the few 'dowry-deaths' which were quite unheard in our community so far have been heard of recently. If nothing is done to stop this dangerous trend, it will contribute to the destruction of our social set up. We impress upon the youth of our community that they should not accept any dowry whether it be in cash or in kind. Our girls can also play a pivotal role in

eradicating this menace by refusing to marry those boys who demand any dowry from them. Our community should also encourage such youths who do not accept any dowry or who volunteer to marry a girl whose parents are unable to provide any. We also request the government to pass a more strict legislation against this menace and follow it up vigorously.

We stress upon the encouragement of inter-castes and sub-caste marriages among Hindus in order to counter the unnecessary groupism and sectism which have unnecessarily cropped up within our community and crippled us.

We also express concern over the increased tendency for 'westernisation' within our community. The level of westernisation of a family is taken as a measure for the educational and economic status of that particular family. This hypocratic approach has lead to lack of 'Samskaras' and an inferiority complex in our youths both of which are contributing to the present social instability. Youths have a very important role to play to relieve the community of this hypocrisy which is eating into our national character and vitality.

Unnecessary expenditure, drinking, gambling and pomp and show have become a hallmark of our social functions. Even the sacred religious places are not spared from this malpractice. Youths should resolve to check these dangerous trends. We should keep it in our minds that our rich traditions and moral values have enabled us to pass unscathed through a crisis in the past and by ignoring these we are only hastening our annihilation.

Resolution No. 4 Passed by the 1st Hindu Youth Convention—1985 at Vikram Guest House on 6th July, 85.

Economic

The economic suppression, its causes and its remedies were discussed at length in the convention by the delegates.

A. The problem of unemployment is one of the main concern of our youth. Highly educated, highly skilled and talented Hindu Youths, are rusting due to lack of a suitable jobs. It is not that jobs are not available with the State Govt., but it is that they are not interested in providing them with any for reasons best known to them. One can imagine the plight of our youth who are efficient enough to qualify for Central & Bank services but it is a wonder that they fail or are declared inefficient in the State services. The Central services are thus the only resort left for some Hindus in J & K to provide a loaf of bread to their empty stomachs. In the state services the selections are always done on the basis of nepotism and communally biased tendencies. This results in weak administration, poor execution and misdirection of centrally allotted funds for varous projects.

It is not the case of services only but discrimination is evident in all other walks of life. Every hurdle is put in the way of Hindu youths who choose self employment schemes run by the State Govt. to earn their livelihood. They are refused loans and assistances which are freely available to the members of the other community. When this approach of communalism is brought to the notice of the higher authorities they turn a deaf ear to it. All this naturally leads to the frustration and dejection of the deserving youths who could otherwise not only keep the wolf away from the door but woul d

prove very useful for the prosperity of nation.

B. By dint of luck if any of our youths manages to find a place in the Govt. services his problems don't end there. It has become routine with the State Govt. authorities to post them to far flung areas thus creating unnecessary trouble for them and their families. Again, a Hindu Govt. servant is cleverly tortured during the total span of his service life. The service rules and other regulations are very much tightly and communally implemented on a Hindu subordinate. They say behind the scene that laws were framed by Hindus and should be implemented only a Hindu. Again, at the time of promotions, the Hindus are so cleverly side tracked and left over, that it takes them years together to get justice even from the courts of law. This leads to frustrations and lack of peace in a Hindu officials life. Thus, it has become difficult for Hindus not only to get inside the J & K Govt. services but also to remain there in services uptill the retirement which also directly hits the economic condition of the Hindu community.

C. Concern is also expressed about the false and distorted census reports published regularly by the authorities in which they make it a point to keep our population officially at the minimum and economically very high which is disgusting. This is simply to discourage us from demanding any desirable and due representation in Govt. services and other allied fields.

D. The laws are so framed that they directly hit the economic position of Hindu community. 'Agrarian Reforms act' is a piecemeal to such a nefarious act whereby the Hindu community has been deprived of agricultural resources which formed the backbone of our economic stability particularly in villages. Again in schools and colleges merit scholarships as well as poverty scholarships is a dream for a Hindu student.

E. In the border areas Hindus are neglected and aren't provided with any assistance, not even those who lost everything except life while fighting for the integrity of the country.

F. Old age pension scheme is being partially implemented and Hindus are ignored from this socio-economic legislation.

G. The deserving people aren't provided with permanent resident certificate so that they could purchase immovable property for betterment of their economic prospects.

H. The lack of economic resources in the J & K state especially in the valley has resulted in the exodus of Hindu community to other parts of the country. This is a very dangerous trend as this can lead to annihilation of our miscroscopic community from the valley and one can well imagine the repercussions on the national security and integrity.

Kashmiri Hindu v/s Laws

M. L. Thusoo

Need of making laws was felt to protect the interests of mankind but in practice we see that no law is allowed to safeguard a Kashmiri Pandith. If a Kashmiri Pandith woman of Pulwama is looted on the road side and her modesty is outraged in bus, full of passengers and the culprits are caught red-handed by police—the criminal law is not allowed to redress her grievance. Again if a huge mansion, purported to be a hotel building, is *erected* on the lands of Durga Nag Shrine, in violation of a Stay order, issued by a court of law, the civil law is not allowed to act by stopping the intruder till he completes the same. Similarly if the Shumshan Bhoomi is out who has the duty of cremating dead bodies grabbed by a Kawaji, despite hue and cry of the Kashmiri Pandiths, none comes forward to save it. It *transpires* that all laws are deaf and dumb towards the Kashmiri Pandith. There are alarming instances of the civil wrongs and criminal offences committed against him. There are many instances where temples are burnt, idols stolen and other acts done which injure the sentiments of a Kashmiri Pandith, but alas ! nobody comes forward to save him by enforcing the prevalent laws.

Against this, to our utter dismay, new laws are made to defeat our interests. If we take the example of Agrarian Reforms Act, it seems that it has been drafted after a keen study of a Kashmiri Pandith. He has always been an office worker—a Babuji in an office, living from hand to mouth on a meagre remuneration. To make good his financial deficiency, some of them were nominal owners of some *chunks* of lands, which would feed the tiller and the owner (Kashmiri Pandith) would also get something. Alas ! this something has also been snatched from him by means of the said Act. He cannot come for resumption of tilling land because he is generaly living a little far away from his land in connection with his office work as Babu Ji. One is justified in saying that this was a conspiracy to deprive him of his lands.

Again our law-makers have changed the names of a good number of villages, which were christened with Hindu names, and renamed their with some contrast word. This is just to injure the sentiments of a Kashmiri Pandith, otherwise there could be no sense in it. Once again plans are being thought upon to make direct laws to deprive the Kashmiri Pandith of his civil right as has been experien-

ced in the matters of admissions to educational institutes and employments in government services or promotion and so on.

All this is bound to happen because there is none to represent us. If by chance a Kashmiri Pandith is allowed to sit with the lawmakers, he is not there by the vote of his community. To please his courtesy master, he is bound to vote what his master does, it may be even against his own interests. Height of things is that neither we own him nor does he pose to represent us. Can we not launch a demand for hav ng a few members in the State Assembly out of our community as the Schedule Castes have ?

What has been said above is just a glimpse of the legal miseries we are facing. If we keep mum, as we have been so far, I am afraid, we shall have to see more and ye t more disadvantageous laws.

Let us unite and think about the solutions.

Our Education and Swami Vivekananda

M.K. Dhar
Chota Bazar, Srinagar

1985 is being celebrated as the year of youth. Just naming a particular year as the year of youth or holding a few functions is not enough to tackle the various problems faced by the present youth. If we study the life of the present youth, we find that he is passing through a period of Crises—Mental, Moral and Physical. On one side the advancement of modern science and technology has bewildered him and on the other side he feels a purposelessness of his life. The absence of an aim and an ideal has left him rudderless in this vast ocean of fast changing world. The present system of education carries him nowhere. At the end of the university education he feels as if he has been turned out of his home and thrown on the street without any place to rest and anything to eat. 'What is the purpose of education ? What have I gained ? Where will this education lead me ?' These are a few questions which baffle him. His intellect remains thirsty ; his heart yearns for true love ; his emotions remain unexpressed ; his energies remain unchannelised. He is dejected and restless. The result is that he becomes an angry youth and at times a revolting youth. Instead of becoming a constructive member of the society he becomes menace for the society.

In such circumstances, it becomes our moral duty to understand the real problem the youth is facing. For this the educational system needs a reform. Education needs to be made a purposeful one. Its aims requires to be categorically expressed. A harmony between the end and means is to be evolved, which is totally absent at present.

It is in this context that Swami Vivekananda's views about youth and the system of education appear to be a panacea to the problems of youth. Education is the chief factor that moulds one's personality, out look and character. This is why he gave a call for 'Man-making' education. He is seen emphasising on 'Man-moulding' and 'Character Cultivating' education. According to him the essence of education lies in developing the concentration of mind and one's individuality'. He does not agree with the 'education which is only a passive collection of facts'. He stresses upon the youth to develop love, sincerity, service,

obedience and bravery. He says, "Have faith that you are all, my brave lads, born to do great things." Again and again he declares, 'strength is life, weakness is death'. He believes that 'fearlessness' is the path that youth should tread. According to him the youth should have heart to feel, brain to conceive and hand to work. Swamiji always stressed that, "We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet."

The goal of education, according to Swamiji is—"the end of all education, all training should be man-making. The end and aim of all training is to make the man grow." This involves the development of the youth intellectually, spiritually and materially in the right direction. As such the system of education is to be revived in such a manner that there is an all round development of the youth. He should have a strong will, fertile brain, courageous body, and above all an ideal that will give his life a purpose. Swamiji once said, "What our country now wants are muscles of iron and nerves of steel, gigantic will which nothing can resist, which can penetrate into the mysteries and secrets of the universe and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean, meeting death face to face."

Education is the panacea for all evils. There is, therefore, a great urgency to bring in the right type of the reforms in the present system of education. What is most needed in India is to add dignity to the manual labour. An educated Indian youth should be proud of working with his hands in the field, in the factory, in the laboratory, on the road and everywhere where physical labour is needed. Swamiji knew this weakness of educated Indian and that is why he always insisted on 'muscles of iron and nerves of steel.' Once educational system is able to develop this aspect, the youth will become a constructive and active partner in the building of the nation.

Again the education should aim at purifying the mind of the youth and building up of his character. This again means "man making education," which conveys that the youth should have a properly and fully developed personality. This again needs a proper system of training the youth right from the pre-elementary stage of education. Here comes the role of the home and the school. Both have to become an example for the youth to follow. A sense of renunciation and service are to be developed so that the youth is moulded in the right direction. That is why the educational system should have—"Renunciation and service," as its ideals. Let me conclude with what Swamiji declared—"Remunciation and service are the true ideals of India. Intensity those channels and the rest will take care of itself."

Vir Savarkar and Hindutva

Pradeep Handoo

When Hindu Community needed services of a man, many such men came forward. Veer Savarkar was one of such men, who dared to die for his motherland. His name implies his courage. He is the man who has redefined Hindu-nation and Hindu-ism.

Kuldip Nair, asked some great men of our times, the question. "Why are you Hindu ?", their reply was "we were born in Hindu family, hence Hindus. Such shameful reply by such great men, tells us their ignorance of great Hindu culture. It is advisable for them to read Savarkar Jee and understand him.

It was during his stay from 1906 to 1910 in England that the attention of Veer Savarkar was drawn pointedly to the question as to who can be called 'Hindu'. There was perfect chaos raging in India at that time owing to the controversy in connection with communal representation in the legislatures. The Arya Samajis, Brahimns, Sikhs, Jains and Buddhists taken together were known as Hindu. But why, no body knew. It was Veer Savarkar who came to the rescue of Hindus.

Veer Savarkar, a great fighter, fought English single handedly but never lost his heart. When Savarkar was put behind the bars in Andaman he used walls of the cell to explain his views about Hindu-Jana. In such a way he used to explains his views, that even illiterate men would understand him. He himself read many holy books and scriptures. After studying the subject from all view points Veer Savarkar came to the conclusion that the real course of failure in arriving at a comprehensive as well as a correct definition of word 'Hindu' lay in the popular error of identifying the word almost entirely, with its religious aspect alone. By 'A Hindu" they only understood one who owned Hindu-ism i.e. Hindu religion. Further on, even this isolatory religious aspect was understood and emphasised rather exclusively in its doctrinal forms. But it was found that no uniformity could be traced which was comprehensive enough to encompass the beliefs, the dogmas, the doctrines, symbolical or scriptural owned by the crores and crores of people who constituted the Hindu community.

Apart from the religious aspect involved

in the conception of the words 'Hindu' and 'Hinduism' Veer Savarkar had to coin some new words such as 'Hindutva' 'Hinduness', 'Hindudem' in order to express totality of the cultural, historical and above all the national aspects along with the religious one, which mark out the Hindu people as a whole the definition is not consequently meant to be a definition of Hindu Dharma, or Hindu religion, it is a definition of 'Hinduness'. It is essentially national in out look and comprehends the Hindu people as a Hindu-Rashtra.

Savarkar knew that, though there were differences among the sects of Hindus, yet there was a golden thread that kept them united. What was it that bound them together? What were the distinguishing features that made them feel that they were a nation? Savarkar applied his mind to this problem and made a different approach to the definition of Hindu, the historical one. His efforts were with his profound knowledge of the Vedas, the mythology, the epics and the history of India as well as those of other countries. He found that the use of the word Hindu is as old as the Rigveda itself, and is associated with the land of Indus. He gives numerous quotations from the ancient books of the Hindus, the Vedas, puranas, medieval poetry, the works of Sikh Gurus, modern history and conclusively proves that the Hindus have always used the term, Hindu, broadly to designate their nation. The concept of Hindutva is Savarkar's own and corresponds exactly to the definition of a nation in modern political theory. The Hindus are tied together by bonds of a common fatherland, ties of blood, a common culture and civilization, common heroes, common history and above all, the will to remain united as a nation. The London Times rightly styled Savarkar as *father of Hinduness.*

Wanted a Sardar Patel to crush anti-India elements in Kashmir

Prem Nath Bhat,
Srinagar

WHILE the G.M. Shah's Government of defectors still stays put in the state with Cong-I support and the President's Rule is still nowhere in sight, it is now more than clar that the difference between Shah Government and Dr. Farooq Abdullah's Government, from nationalist point of view, is that between tweedledum and tweedledee. But to an average citizen of the state of J & K, the Shah Government is a symbol of 'betrayal' and a 'negation of democracy'!

The 1975 accord which brought Sheikh Mohammed Abdullah back to power was forgotten when Cong-I withdrew its support to him. Since then an Indian patriot is stunned to see gradual drifting of the State into the fundamentalist lap as every decade decays the thin secular and socialist fibre of the state polity. The change of governments only accelerated this process of communalization of state politics with only a volley of silken secular phrases shelled from time to time, especially at the time of getting financial or political assistance from the Centre.

FAROOQ'S FALL: So endemic is the communal rot that the overthrow of Dr. Farooq Abdullah, engineered with much skill, patience and money, did not push the people any nearer the secular milestone; instead, the very forces which fatten on Indian money joined hands overnight with the enemies of India. But the major share of shame and blame must go to the Centre which has failed to evolve a realistic long-term Kashmir policy aimed at closer integration of the state with the country. Article 370, engrafted into the constitution of India as a temporary bridge and a tunnel to integrate the state, has been used as a big blockade for emotional integration of the State. While keeping J & K away from the national mainstream, it has its fallout elsewhere. The separatists and secessionists all over the country are clamouring for such a special status for other regions.

The most ugly feature of Article 370 is that a Kashmiri has a right to vote for Indian Parliament and in the election for the President of India, but a non-Kashmiri resident in

J & K for decades has no right to vote in the State Assembly elections of J & K, although he is an accepted citizen of the Republic of India. This dual citizenship is the biggest road block in the integration of the state with the rest of India.

No party in the valley has made an honest effort to educate the people on positive secular and nationalist lines. The National Conference, from its birth as a Muslim Conference and even after its later conversion, has always plied communal politics from behind a thin non-communal veil. It has been harping on semi-independent status for J & K to save and maintain the Muslim complexion of the state. The present leaders of National Conference (the splinter National Conference-K included) swears by safeguarding the Muslim interest from the onslaught of Hindu India.

The N.C. activists explain to the people in private that Pakistan has failed in two wars to annex Kashmir; as such, they alone will be able to safeguard it from being merged in the Indian Union. They justify their clinging to power as a painful necessity although successive ruling politicians had their own personal interests at stake and these leaders have scaled new peaks of prosperity by manipulating levers of power. Yesterday's paupers have become today's business tycoons.

CONGRESS-I'S COMMUNAL RACE : The Congress-I which was expected to come out of this communal ticket, is enmeshed very deep into it. It vies with N.C. in nursing the communal canker and patronizing the anti-Indian forces for the sake of seeking a few votes. It could win just one seat in the valley in the last Assembly poll in, June 1983, but the politics of votes converts even this pro-India organisation into pro-Muslim separatist unit in the valley. The main Cong-I propaganda centres round the events of 1947 when Sheikh Abdullah opted for accession to India. They become apologetic about the decision and curse the Sheikh for that great 'sin' ! They claim to safeguard the separate entity of Kashmir and cite Article 370 as their shield against India. It is hardly surprising that the NC and other rival parties dish out the same material and the valley is charged with emotional and religious appeals.

The economic issues and the plight of the common Kashmiri do not touch even the fringe of electoral battle. It can be safely said that an appeal for the unity and integrity of India has no relevance in Kashmir and those who chant such mantras are consigned to the limbo of oblivion. The threats to the integrity of the country from across the border which can swing the electorate ouside the State has an opposite effect within the valley. These are the hard facts and stark reality which must guide our policy-makers at Delhi in any political settlement of Kashmir. Shah may come and Farooq may go but the Kashmiri's mood will remain the same so far as his separatist conviction is concerned—such has been the constant drift of politics since 1947.

If Dr. Farooq encouraged communal and fundamentalist forces by patronizing them and their institutions and by inducting them into vital administrative positions and forming a K.A.P. (Kashmir Armed Police) battalion of bearded fundamentalists, G.M. Shah, too, has not deviated from that track. The Congress-I had done the same, openly in 1972, under Mir Qasim when it ditched its own candidates and inducted *Jamaat-e-Islami* MLAs into the Assembly by fair and foul means at the polls. The Congress-I openly canvassed for their support and entered into alliance with these anti-India forces. Big Congress leaders were prostrating before the Jamaat chief for getting little paper slips of support for their local leaders.

In 1983 too, the Cong-I was sure of the Jamaat support but the last-minute call turned the tables.

JAMAAT'S GRIP : It is, therefore, apparent that there is absolutely no scope at present for a secular and nationalist candidate to win in Kashmir. The younger generation is sliding in to *Jammat-e-Islami's* grip and it is this youth wing which has taken the lead now. The Shah Government has not been able to contain secessionist activities. There has been a spurt in the activities of Kashmir Liberation Front (KLF), especially in Rajouri area. Extremist youths hold regular meetings under the garb of religious congregations and preach pro-Pakistani politics. It is alleged that the Rajouri police not only tolerated KLF but also openly proclaims that Rajouri will see the green flag (of Pakistan) flying there one day.

The predicament of the situation follows from the fact that the unemployed and restive youth in Kashmir valley do not feel part of the Indian mainstream. Given such fluidity of the situation, the Kashmir leaders are prone, directly or indirectly, to encourage such forces in Kashmir. While denouncing them in New Delhi, each party is aware that by encouraging these trends it can discredit the other party in Muslim-dominated area. Hence KLF and other secessionists have become of instruments of potential political black-mail in the hands of any party willing tos acrifice its principles.

Dr. Frooq has been accusing G.M. Shah of supporting *Jamaat-e-Islami* which is known for preaching that accession to India is not final. In reply to a question Dr. Farooq has charged that "at a public meeting in Baramulla. Shah supported *Jamaat-e-Islami* which is known for preaching that accession to India is not final......When the Quran agitation broke out, Shah was in America; but on his return he said 'I would have led the agitation in Calcutta had I been there.' What more evidence do you want!"

AL-JEHAD: Be that as it may, Dr. Farooq cannot hoodwink the people because of his own past record—it was during his regime that 'Al-Jehad' organisation, responsible for bomb-blasts in the state, was functioning; but it was not touched. He was very soft to such elements and his government described these bombs as 'crackers'!

It is not a fact that the 'Al-Jehad' activists were at one time front-rank workers of National Conference led by Sheikh Mohammed Abdullah? It is reported that 150 workers of 'Al-Jehad' were recruited into the J & K Bank in 1978 without even an interview! For example, Ahmed Siddiqi and Bashir-ul-Rehman are employees of the J & K Bank. Mohd. Iqbal Zeeru, who has also been arrested, is working in Geology and Mining Department of the State Government. The recent uproar in Parliament over the visit and extended stay of Syed Nazir Ahmed Gilani (from Baramulla, Kashmir), who had gone to UK from Pakistan in 1982 and joined JKLF, is an eye-opener both for India and Kashmir Government. How did Government of India allow this man to come to this country?

Today, London is emerging as the centre of Anti-India activities with two most important centres of power, Khalistan House in Bayswater and Kashmir House in Luten. Jagjit Singh Chauhan and Aman Ullah Khan, the two anti-India leaders, are together fighting a common 'enemy' i.e., India. With such enemy centres outside India and with people swearing by their dream of free and united Kashmir, the need for a long-range Kashmir policy is imperative. The arrest of 17 Sikhs and Kashmiris on October 11, 1985, on the eve of Rajiv Gandhi's visit to UK, under

Prevention of Terrorism Act, clearly calls for a closer watch over the foreigners entering the state ; and the foreign money (which is a big factor of destabilization) from countries like USA, UK, Saudi Arabia, etc. must be stopped. The centre has been very soft towards such anti-national activities and the time has come when these treasonable trends need to be crushed and put down with a strong hand.

Government of India must declare the Sardar Patel way that it will not tolerate even a slight trace of such anti-national activity from whatever quarter it comes. The whole question of political performance needs a new look so that lines are clearly drawn. The absence of a definite Kashmir policy in Delhi has turned the head of a puppet like G.M. Shah who recently told his erstwhile colleague of NC (F) that if Dr. Farooq came to power, the Congress would be sitting on his head, whereas he (Shah) himself has kept it (Congress) at the door-mat.

Kashmir is neither Punjab nor Assam, as in both the latter states the number of patriotic elements, who can be depended upon to foil any anti-national intrigue, is overwhelming. Ridden by separatist elements and opportunistic leaders, Kashmir has its own lessons which the centre must read and digest and they make a purposeful attempt by putting they matters and men in their right perspective and places. □

Swami Vivekananda's Spiritualistic and Patriotic Views

Chander Mohan Bhat

Swami Vivekananda completely believed in the efficacy of the Vedas. He was intensely Hindu and at the same time avoided superstitions. We shall trace Swamiji's spiritualistic views from some of his well known writings.

"My plan of campaign" is an extremely practical speech in which Swamiji's views about contemporary religion are clearly seen. He condemns Buddhism vehemently, and Christians too. He says that though Buddhists spoke of agnosticism, soon after Buddha's death, they consecrated the image of Buddha and worshipped him as God. The Christians condemn idolatry. But what is wrong with idolatry if it can produce a great man like Ramakrishna Paramahamsa. Further, the Christians themselves worshipped a dove and two angels. In the same lecture, Swamiji, when outlining his plan, calls for the spreading of our spiritual truths throughout the world. Swamiji had utmost belief in the great truths preached by Sankaracharya and Ramanuja who tried to approximate religion to the highest ideal. He venerates these great souls.

Swamiji's spiritualistic views are given concrete shape in the lecture "Vedanta and its application to Indian Life". He calls one a Hindu only if he accepts the authority of the Vedas. The Vedas contain truths for all time. Some people say that the Vedas were all compiled contemporarily. If this is so, it envisages many truths contained in other religions. The great ethical code of conduct of the Buddhists is found in the Vedas and most of Jainism, minus their vegaries, is also found there.

It has become the custom of people to say that the concept of Bhakthi is absent in the Vedas. But this too is found in skeleton-form in the Shrutis. The Samhitas themselves preach Bhakthi. These views of Swamiji shows the complete faith he had in Hinduism and his deep and analytical study of its scriptures.

Religion is the central theme of Indian life and if we succeed in casting it away, we become extinct. His study of the scriptures is so profound that he offers a lucid explanation on why Advaitism is more famous than other

philosophical. He says that Advaitism draws conclusions direct from the Shrutis and only in exceptional cases does it take examples from the Smritis. Since the Smritis are only secondary, Advaitism is based on sounder foundations while the other fields of thought borrow more from the Smritis and are at a disadvantage, consequently.

Though commentators have distorted the Vedas, Swamiji who had learned them from his guru. Perceived that the Vedas spoke both of dualism and non-dualism. The highest goal of man is reaching the state of oneness with God and dualism helps in this regard. He praises the sublimity of Upanishadic teaching and quotes two examples to prove that the Upanishads are greater than any other religious book and they contain more ideals and greater ones too. He believes in the world that repeats the word "Abih" or "fearless" time and again. Swamiji wants all men to draw inspiration from Nachiketa whose immense faith and wisdom are remarkable.

He quotes Queen Madalasa who says when fondling her child in the cradle. "You are the pure, the sinless, the stainless, the Mighty and the Great". In his lecture "The work before us" Swamiji called on the people to believe in their soul ("I am the undying Omniscient and Omnipresent")

His immense faith in the Lord and the Vedas, make him tolerate the atheists but not the superstitious. Something can be done to the atheists, he said but the superstitious are beyond redemption. The Vedas he says are very clear. There is no mystery in the Upanishads, no secrecy. Every thing is plain. And so the people too should be straightforward and believe in God, not superstitions which are dark and inimical.

Swamiji believed that the only salvation for man was the attainment of Rishihood or becoming a Mantra-dhrashta. There is no proof of the existence of God in nature nor can our senses prove His existence. For how can the fragmented, finite brain speak of the Infinite and Unchangeable. Even so at times, our minds perceive as though in a flash, the existence of an Almighty Beign. Such moments are to be perpetuated. "Consciousness is not being. Rather, being is only a part of consciousness."

A rishi does nor become so by accident of birth. Any man can become a Rishi. Becoming a Rishi means, seeing the Truth face to face. From this it follows that the Vedas are not an end in themselves. They are only means to end. The Vedas themselves say that not even the highest intellect, nor the study of the Vedas would give Truth. It needs something more than that. In this connection, Swamiji relates the story of a disciple who wanted to perceive Brahman. When asked whether his ancestors had perceived it, he replied in the negative and was then asked "What is the use of arguing about a thing which nobody has seen ? Such is Truth.

These spiritualistic views of Swami Vivekananda are profound and unbiased and are based on a close study of the scriptures in which he had implicit faith.

Coming to his patriotic views we find Swami Vivekananda immensely practical. In his "My Plan of Campaign" he says he wants complete reform. At the same time he says no one has the right to dictate the growth of the nation. India has been going on steadily all these years and no one had the right to change its course. We should do our small bit like the squirrel who helped Rama and should not expect rewards. He defends his motherland when he says, if poverty is the bane of India luxury is the bane of the West.

In the same lecture he speaks of partiotism. He says that one who is truly patriotic should feel restless at the sight of the millions of his suffering brethren. He should try hard to

find solutious which are practical and should be ready to give up his family and possessions, for his motherland.

Swami Vivekananda's patriotism is clearly seen in another lecture, "The Work before us" in which he defends his motherland once again. When an Englishwoman says that the Hindus have not excelled in military conquests he says that exactly is the greatness of Hinduism and of India. India had conquered through love, peace and humility and not through swords, horses and cohorts.

He wants India to conquer again, through spirituality. He cites from history, many instances in which the whole world had waited for India to give it spirituality. Time and again when the physical conquest of the world had been made, by force of arms, India had been there to give the world spirituality. So he calls upon every Indian to rise and conquer the world spirituality. Only because of his deep patriotism, Swami Vivekananda was said to see the degraded and miserable plight of the Indians. Only because he was patriotic, he exports them to take strength and not to be weak any more. He did not like to see the Indians degraded and always wanted them to be on par with the others especially the English.

Thus Swami Vivekananda is the brightest example of spirituality and partiotism.

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SECULARISM OUTRAGED

ANANTNAG PRABANDHAK COMMITTEE

This Maha Shivratri has come to us with a train of sufferings, setbacks and a sad story of hundreds of our Hindu brethren rendered homeless in Vanpoh, Dhanove Bogund, Luk Bhavan and many other places, with atleast twenty of our sacred temples burnt, damaged and desecrated. The sanctity of our homes in the listed towns and villages have been defiled by ruthless stonning and illegal tresspass. This organised communal violence was aimed at annihilating this tiny community from the surface of our birthplace—Kashmir. The indifference and laxity of Administration was apparent. The manner in which this military like operation was carried out speaks to indicate that preparations for this exercise were made in advance and then executed. The intelligence agencies reportedly had warned the government both Central and State about the Plan of this militant anti national and communal organisation bent on destabilising the communal amity of the state to further their design of cessation. Reportedly the Governor had informed the Central Govt. of the dangers. It is unfortunate that New Delhi kept sleeping over the matter and the inordinate delay on their part to act in time has resulted in this holocaust. To further our doubts identification of some police and civil officials who let the situation get out of hands and even helped the plunderers has been reportedly established by the Press and the Government. The indifference and apathy of other sections of the people and their attitude of passive spectators and the deep slumber of our national leaders has placed this peace-loving community on the cross roads of history where their very survival is at stake. The number of secular and nationalist elements in major political parties has thinned to such a low percentage that it has become an exception. However, the minority community can not forget the protection nationalist and secular role of some of our Muslim brothers who plunged themselves headlong to save their Hindu brother's life and property. These true Muslims shall be remembered as the torchbearer's of amity and peace. The shocking incidents the details of which follow have proved beyond doubt that the minority

community in Kashmir cannot take the pledges and promises of their safety and welfare for granted.

1.	Anantnág	—	150 houses heavily stoned and damaged. Property of one house completely looted. One hotel ransacked and damaged. One Eye clinic looted. One Medical shop looted. Main temple Devibal and Naibasti temple damaged. Cremation shed demolished.
2.	Gotamnag	—	One main temple-cum-Dharamshala completely burnt. Old Dharamshala damaged. Pujari seriously injured.
3.	Krangsu	—	Pelting of stones on houses.
4.	Akura	—	Shivalla Temple ransacked. Whole Property looted. Idols looted and broken. One cow shed burnt. One shop looted.
5.	Nanil	—	Two Medical shops looted.
6	Thanisher (Akura)	—	One house burnt.
7.	Ramhall	—	One Coweshed burnt.
8.	Brakpora	—	One Medical Shop looted.
9.	Achabal	—	The idols desecrated. The details can not be printed.
10.	Nowgam (Kuthar)	—	Temple completely burnt. Houses stoned.
11.	Telwani	—	Temple burnt.
12.	Akingam	—	Six shops looted. One house completely ransacked. Carpet Centre looted.
13.	Mohripora	—	One temple completely burnt. One shop looted.
14.	Sagam	—	Twenty five houses stoned and one temple stoned. One person seriously injured.
15.	Batapora (Dialgam)	—	One temple damaged and one house burnt.
16.	Fatehpora	—	One temple burnt. Walling and gate ransacked and one house looted.
17.	Ranbirpora Kareva	—	Two sheds burnt.
18.	Ohpaisen	—	Idols desecrated.
19.	Nandkisore	—	Idols broken and desecrated.

20. Vanpoh — Two main temples burnt. One samadhi damaged. Four shops burnt and looted. One house burnt. Two rice mills damaged. Twenty six houses completely looted.

21. Danav Bogund— Seven houses completely burnt, along with their house-hold. Two temples burnt. One Dharamshala and Library completely damaged. All the other houses but one completely looted.

22. Chowgam — One temple looted.

23. Luk Bhawan — Three temples completely burnt and mercilesly razed to the ground. Two Dharamshalas completely burnt. One shop completely looted. One house completely burnt. Murties and Precious ancient idols broken into pieces.

24. Verinag — Idols of one temple in the main parikrama of spring Nilnag damaged and looted.

25. Chandian Pajjan — Temple damaged and houses stoned.

26. Sallar — Main temple in sallar alongwith ancient precious Murties destroyed. Geeta Bhawan destroyed.

27. Aishmuqam — One temple burnt.

28. Bijbehara — All the three temples looted. Idols and ancient and precious Murties broken and thrown into the river. Houses stoned.

29. Gund Jaffar — One temple damaged.

DISTRICT : ANANTNAG/PULWANA

30. Tral — 1 Kali Temple burnt.

31. Dragpura — 1 Temple burnt.

DISTRICT : BARAMULA

32. Baramula — 2 Temples stonned.

33. Seer — 1 Temple attacked.

34. Kawpura — 2 Temples stonned.

35. Bandipur — 1 Temple attacked.

36. Sopore — 2 Temples ransacked, mud filt into idols and pictures in the temple broken.

DISTRICT : SRINAGAR

37. Jawahar Nagar— Property of the Temple burnt.

38.	Karn Nagar	—	Temple ransacked and burnt. Some shops of Hindus were burnt in the Chotta Bazar, Karn Nagar area.
39.	Ganpatyar	—	Temple stonned and the wall of the temple demolished.
40.	Dashnami Akhara Budshah Chowk (Srinagar)	—	Small temple burnt, seat of Mehantji gutted in fire. Dharamshala and transport godown burnt to ashes.
41.	Waskura	—	Property of the temple burnt.
42.	Purskyar	—	Temple stonned.
43.	Bhairow Mandir	—	Stoned.
44.	Nawgam (Badgam)	—	1 Temple looted, 4 houses stonned.
45.	Mazhome (Badgam)	—	1 House ransacked and burnt.
46.	Gulgam (Kupwara)	—	1 Temple burnt.

NOTE : Districts of Badam, Kupwara and Pulwana not yet surveyed fully.

The total loss of Anantnag district which is running into Crores of rupees is being assessed properly. The details of losses of other districts also are coming.

The history has struck the hour when we have to come together to devise a plan of our survival with dignity and honour. Kashmir has ceased to be a land of peace and amity. This community has to think about their collective survival in the context of indignity and outrages perpetrated on our members in different towns and villages. The only solution that can sustain our community seems to point towards migration from this valley. Thus mass exodus of Kashmiri Hindus appears to be the only way of preserving our life and culture. This land has ceased to provid safety to our life and property and our continued living in this part of the country is fraught with the prospect of our total extinction.

VANDE MATRAM

HARJI LAL JAD
President

SHADILAL TIKOO
General Secretary

ANANTNAG PRABANDHAK COMMITTEE
Anantbhavan Hall (Nagbal)
ANANTNAG-192101 KASHMIR

शीतलता में ढूँढ़ा तुम्हें—तुम्हें ही अंगारों में

शीतलता में ढूंढ़ा तुम्हें—तुम्हें ही अंगारों में।

पवन का झोंका बनके,
तारों में भी खोजा तुमको।

नयन के प्रकाश में ढूंढ़ा तुम्हें—तुम्हें ही अंगारों में।
शीतलता में ढूंढ़ा तुम्हें—तुम्हें ही अंगारों में॥

बनके भौंरा चला,
सुमन सौरभ में तुम्हें ढूंढ़ने।

पशुओं में ढूंढ़ा तुम्हें—तुम्हें ही भौंरे की गुंजारों में,
शीतलता में ढूंढ़ा तुम्हें—तुम्हें ही अंगारो में॥

पक्षियों में कभी,
कभी ढूंढ़ा तुम्हें वातावरण में।

दिगंतों में ढूंढ़ा तुम्हें—तुम्हें ही दिल के कोनों में,
शीतलता में ढूंढ़ा तुम्हें—तुम्हें ही अंगारों में॥

झंझा बनके कभी,
कभी तूफानों में खोजा।

सलिल में ढूंढ़ा तुम्हें—तुम्हें ही झंकारों में,
शीतलता में ढूंढ़ा तुम्हें—तुम्हें ही अंगारों में॥

अर्द्ध रात के स्वप्न में कभी,
कभी जागरण में ढूंढ़ा तुम्हें।

अग्नि में ढूंढ़ा तुम्हें—तुम्हें ही चित्रों में,
शीतलता में ढूंढ़ा तुम्हें—तुम्हें ही अंगारों में॥

शिशु बनके कभी,
कभी शैशव मुस्कान में ढूंढ़ा तुम्हें।

साधु - संगत में ढूंढ़ा तुम्हें—तुम्हें ही तारों में,
शीतलता मे ढूंढ़ा तुम्हें—तुम्हें ही अंगारों में।।

जग में दिश-दिश में,
सब स्थान पर ढूंढ़ा 'परमात्मा' तुम्हें।

अन्त में पाया तुम्हें—तुम थे हृदय के तारों से।
शीतलता में ढूंढ़ा तुम्हें—तुम्हें ही अंगारों में।।

—महाराज कृष्ण मुसा 'फरिशता'
(एम०ए० 'हिंदी' तृतीय वर्षार्द्ध)
कश्मीर विश्वविद्यालय, श्रीनगर

Hindu Convention Seeks Safeguards

Express News Service
July 7th 1985

The two-day Hindu youth convention has alleged that the community was being persecuted in Kashmir and demanded adequate safeguards for its economic, religious, educational and social progress.

The convention, which ended on Saturday, the 6th July, 1985 passed four resolutions after two-day deliberations in which about 140 delegates from all over the State participated.

It expressed shock over the State Government's bid to humiliate the meritorious Kashmiri Pandit students by denying them admission in professional colleges, while students with far less merit from other communities were admitted.

Those who knock the door of the Supreme Court fail to produce the valid information because even the gazette result books have been made uninformative to prevent merit-holders to challenge "biased" decisions.

To add to the confusion computerisation has been introduced. It is fed information in such a way that those who dominate in merit in the university and secondary board examinations figure at the bottom in the interview.

Within the institutions also they are harassed by stooge of fundamentalist organisation, and sessional awards kept at a very low percentage "deliberately" that toppers prove averages.

The convention expressed concern at the activities of communal, anti-social and anti-national activists which go unchecked in medical and engineering colleges and the university.

The conversion of college halls into mosques or building new ones in college premises is a common affair. But the activities, mostly belonging to Jamaito-i-Islami, have of late started harassing Hindu students in a planned manner.

Ragging of new students and especially the girls is so much "communally motivated" that students who come from outside the

valley immediately think of migrating to other colleges, the resolution said.

Hindu students are not allowed to celebrate the victory of Indian cricket teams. If they do, they are beaten up by local 'goondas', it alleged.

The convention also expressed concern over the encouragement of fundamentalists to disfigure the Kashmir history, Kashmiri language and circulate derogatory material in professional colleges.

The economic resolution refers to the economic suppression of Hindu youth and discrimination in empolyment, grant of loans and sanction of self-employed schemes to talented youth among the community.

Most of them have to appear in competitive examinations of the central services and banks. The State behaviour has rendered thousands of highly educated, highly skilled and talented among the community helpless and frustrated.

In its resolution on religion, the convention, organised by Hindu Yuvak Forum, said that systematic campaigns have been going on in the valley for the past two decades to encroach upon the religious places of Hindus.

It listed about 100 such places, including Lok Bhawan of Anantnag and Bairov shrine of Chhatabal and cases of idol-lifting as proof of such nefarious activities which get boost from various sections of people.

Kashmir 'bias against' non-Muslim student

Hindustan Times Correspondent
July 8th 1985

The first Hindu youth convention organised by the Hindu Yuvak Forum in Srinagar has in a resolution alleged that while the non-Muslim students have invaribly dominated the education scene in the State, they were discriminated against when it came to admitting them to professional colleges of the State.

It said that, to circumvent the Supreme and High Court judgments against the writ petitions, the authorities concerned have stopped giving the vital information which was earlier contained in the gazettes. Those who were admitted to professional colleges despite the authorities deliberate attempts to sabotage their admissions were harassed. The students who topped in their examinations were generally placed at the bottom after they graduated from the professional colleges.

The convention expressed concern over the anti-national and communal activities which were going on in various educational institutions, especially in the medical and engineering colleges and the university. While the genuine non-Muslim students are not allowed to use the auditoria and halls of the colleges, the Muslim fundamentalists have converted them into Islamic libraries and mosques. A recently constructed hall in the university was converted into a mosque in the university campus. This mosque was inaugurated by a Muslim Head of the Department.

The resolution alleged that, while the non-Muslim students were not allowed to keep photographs of religious deities in the hostel rooms, the fundamentalists in the colleges were allowed to meet openly within the college premises with full co-operation and participation of the staff in the name of medico's Islamic movement. Derogatory and inflamatory material was also circulated. Kashmir history is not taught to the students because it mostly concerned the Hindu rulers of Kashmir. Despite the incontrovertible evidence that the Kashmiri language is an offshoot of Sanskrit, efforts were being made by the so called historianto link it to Persian. The convention besides other things also

demanded that Devnagri should also be given the official status for the Kashmiri script.

The convention also pointed out that places of historical importance were being renamed in the Kashmir valley. There is a proposal to rename more than 300 religious places which the convention said was a part of the Islamisation plan.

Further it said that the unemployment was one of the main concerns of the non-Muslims. Highly educated, skilled and talented youth were unemployed while those with lesser qualifications have been provided with Government jobs. The census reports have also been distorted by the authorities in order to show that the non-Muslim population was negligible.

Finally the convention pointed out that there was a mass exodus of the members of minority community from the State of Jammu and Kashmir to other parts of the country. This was a dangerous trend which should be stopped. There was indeed a sinister conspiracy to throw out the non-Muslims from the valley so that the designs of complete Islamisation were fulfilled.

First Hindu Youth Convention Justice Kathju warns the GOI

Martand

Srinagar, July 7 : Justice Shiv Nath Kathju (Retd.) has warned the Central government about the grave situation prevailing in this border state (J&K) of the country. He was addressing the concluding meeting of the two-day session of the First Hindu Youth Convention held here on July 6 to July 7. Justice Kathju who is also the president of Vishva Hindu Parishad, said that anti-national elements, with the help and backing of a new breed of fundamentalists, are active to shatter the unity and solidarity of the country and that Kashmir, Gujarat and Assam have become centres of their activities. Justice Kathju advised internal vigilance and unshakable unity to disrupt the plans of these elements and paid-agents. He categorically said that those who dream to convert Jammu and Kashmir into Pakistan are "living in fool's paradise". He assured the microscopic Hindu minority of the Valley that the entire nation was at their back to provide it justice; fair play and protection.

The convention which was organised by the Hindu Youth Forum, Srinagar was well attended. Before the plenary session the convention held close-door sessions in which, according to reports, vital issues were discussed at length. The plenary session commenced with Saraswati puja, followed by the general secretary's report. Four resolutions were moved including those on Education, Economics, Social, Cultural and Religious issues. These resolutions reflected the feelings, and experiences of the delegates about the step-motherly treatment meted out by the State government to ASKPC (SDYS), the sole representative body of the Kashmiri Pandits in the State.

Mr. Ramesh Arora from Jammu, Mr. Utpal Kaul, Mr. Ajay Chrangu from Srinagar and Mr. Sushil Modi, the general secretary, Akhil Vidharti Parishad adressed the audience. The speakers highlighted issues like discrimination, maltreatments, and above all threats by Jamat-i-Tulba, Peoples League and Al Jahad Party which the Hindus minority in the Valley is facing. Prof D.N. Madan also spoke at the plenary session and threw light on the history of Kashmir and the place of honour which Kashmiri Hindus have in it.

College halls turned into mosques in 'secular' Kashmir

Organiser

In *Secular* India's *Secular* Kashmir, where the Cong-I supported G.M. Shah government is in power, Hindu students, howsoever brilliant, are denied admission to medical and engineering colleges simply because they are Hindus.

Those meritorious students who seek to move the Supreme Court to secure justice cannot do so because the results are published in the gazette in such a manner that valid information cannot be supplied. Hindu students are not allowed even to keep the images of their gods and goddesses in the hostel rooms. The doors of government service have also been closed against them.

The persecuted Hindus are thus being given the alternative of converting themselves to Islam if they want education or employment or to quit the Kashmir valley indirectly.

These serious problems were highlighted at a 2-day convention of Hindu youth held under the auspices of the Hindu Yuvak Forum, held at Srinagar, on July 4 and 5, 1985. It was attended by about 140 delegates from all over the state. The convention also demanded adequate safeguards for the economic, educational and social progress of the Hindus.

The aims of the convention are : (a) to consolidate Hindu Youth activity and Hindu society in Kashmir, (b) to project various social, religious, economic problems of the Hindus of Kashmir and to strive to find a solution and (c) to highlight and evolve a possible solution for the educational problem.

The convention expressed shock at the activities of communal, anti-social and anti-national elements of *Jamiat-e-Islami* and other fundamentalist organisations in harassing Hindu students, both male and female, in a systematic and planned manner.

The convention also felt that students were deliberately not taught the history of Hindu Kashmir. Facts had been distorted and it was being falsely propagated that Kashmiri lan-

guage had originated from Persian and not from Sanskrit.

The convention noted that conversion of college halls into mosques was a common affair. Even ragging was communally motivated.

The economic resolution of the convention referred to economic suppression of Hindu youth and discrimination against them in employment and self-employment schemes.

The religious resolution, pointed out that a systematic campaign was going on in the valley for the past two decades to encroach upon the religious places of the Hindus. The convention cited some 100 such instances including that of Lok Bhavan of Anantnag and the Bhairav shrine of Chhatabal. Islamisation of Kashmir as the resolution pointed out, was going on unabated. Even the names of places were being changed.

The convention appealed to the Central government immediately to intervene and secure full protection to the minority community of the State.

इनका अपराध कि ये हिंदू हैं

विश्वविद्यालय व कालेज परिसरों में नये छात्र-छात्राओं को होने वाली 'रैंगिंग' में अल्पसंख्यक हिंदू छात्रायें सर्वाधिक शिकार होती हैं। इस हद तक की घाटी से बाहर से आये विद्यार्थी तत्काल अन्य कालेजों में जाने की कोशिश शुरू कर देते हैं। सम्मेलन में पारित प्रस्ताव में आरोप लगाया गया है कि जमायते इस्लामी तत्व योजनाबद्ध रूप से हिंदू विद्यार्थियों को तंग करते हैं। इन राष्ट्रद्रोही संगठनों की गतिविधियां इतनी फैली हुई हैं कि हिंदू विद्यार्थियों को भारतीय क्रिकेट टीम की विजय का उल्लास तक नही मनाने दिया जाता।

सम्मेलन के अनुसार कालेज सभागारो में अथवा कालेज परिसर में मस्जिद बना देना आम बात हो गयी है। उदाहरण के लिये विश्वविद्यालय परिसर में पिछले दिनों बन कर तैयार हुए सभाघर को मस्जिद में परिवर्तित कर दिया गया। इसका उद्घाटन विश्वविद्यालय के एक मुसलमान विभाग अध्यक्ष ने किया।

विश्वविद्यालय व कालेज परिसरों में नये छात्र-छात्राओं को होने वाली 'रैंगिंग' में अल्पसंख्यक हिंदू छात्रायें सर्वाधिक शिकार होती हैं। इस हद तक कि घाटी से बाहर से आये विद्यार्थी तत्काल अन्य कालेजों में जाने की कोशिश शुरू कर देते हैं। सम्मेलन में पारित प्रस्ताव में आरोप लगाया गया है कि जमायते इस्लामी तत्त्व योजनाबद्ध रूप से हिंदू विद्यार्थियों को तंग करते हैं। इन राष्ट्रद्रोही संगठनों की गतिविधियां इतनी फैली हुई हैं कि हिंदू विद्यार्थियों को भारतीय क्रिकेट टीम की विजय का उल्लास तक नहीं मनाने दिया जाता।

सम्मेलन में इस बात पर चिंता व्यक्त की गई कि जानबूझ कर विद्यार्थियों को कश्मीर का इतिहास नहीं पढ़ाया जा रहा क्योंकि यह अधिकांशतया हिंदू शासकों का इतिहास है। कश्मीरी भाषा संस्कृत से ही जन्मी है यह सर्वज्ञात होते हुए भी तथाकथित इतिहासकारों द्वारा इसे फारसी भाषा से जोड़ने के प्रयास किये जा रहे हैं।

कश्मीरी पंडितों को घाटी छोड़ने को बाध्य करने जैसी घटनाओं का उल्लेख करते हुए बताया गया है कि राज्य के ऐतिहासिक स्थलों के नाम बदले जा रहे हैं। इस प्रयास से इस्लामीकरण का प्रयास चल रहा है। अंत में सम्मेलन ने केंद्र सरकार से तत्काल हस्तक्षेप कर राज्य में अल्पसंख्यकों की रक्षा करने की मांग की है।

यदि आप हिंदू हैं तो आप छात्रावास के अपने कमरे में अपने देवी-देवताओं की तस्वीरें नहीं रख सकते। भले ही आप कितने पढ़े-लिखे और प्रतिभाशाली क्यों न हों लेकिन अगर हिंदू हैं तो आपको सरकारी नौकरी नहीं मिलेगी। अगर आपने परीक्षाओं में उच्चांक हासिल किये हों तो भी आप मेडिकल, इंजीनियरिंग कालेज में प्रवेश पाने के दावेदार नहीं हो सकते, क्योंकि आप हिंदू हैं।

यह हालात किसी मुस्लिम देश में नहीं अपितु धर्म-निरपेक्ष भारत के जम्मू-कश्मीर राज्य के हैं, जहां कांग्रेस (इ) के समर्थन से नेशनल कांफ्रेंस के गुलशाह की सरकार चल रही है।

जम्मू कश्मीर में हिंदुओं की इस स्थिति का दुखड़ा पिछले दिनों श्रीनगर में संपन्न हिंदू युवक फोरम द्वारा आयोजित दो दिवसीय प्रथम हिंदू युवक सम्मेलन में पारित प्रस्ताव में बताया गया है। सम्मेलन में राज्य में 140 प्रतिनिधियों ने भाग लिया। सम्मेलन में पारित चार विभिन्न प्रस्तावों में बताया गया है कि किस प्रकार राज्य में हिंदू युवकों के साथ भेदभाव बरता जा रहा है। प्रस्ताव में हिंदू युवकों को राज्य के व्यावसायिक कालेजों में प्रवेश लेने से रोकने के लिये राज्य सरकार के रुख पर दुःख व्यक्त करते हुए बताया गया कि जिन प्रवेशार्थियों ने सर्वोच्च न्यायालय के दरवाजे खटखटाये तो वह वांछित जानकारी प्रस्तुत नहीं कर पाये। क्योंकि गजेट परिणाम पुस्तिका ऐसे ढंग से तैयार की गयी ताकि योग्यता प्राप्त विद्यार्थी विश्वविद्यालय के निर्णय को चुनौती न दे सकें।

"पांचजन्य" साप्ताहिक, नई दिल्ली
दिनांक 4 अगस्त 1985

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- ☐ Room Service round the clock.
- ☐ Laundry Service.
- ☐ An open Tarrace where from scenerio needs to be seen of a renowned temple "Shankaracharya" located on the hill top, Zabarwan Hills and the snow peaks of Gulmarg Hills.

10% Service Charges extra on Total Bill.

TOURIST CARS are available for transfer from Hotel to Tourist Reception Centre/Airport and for sight seeing on reasonable rates.

Unity ! *Knowledge !!* *Character !!!*

Hindu Yuvak Forum, Srinagar (KMS)

A Social Youth Organisation, Working for the :

(i) Upliftment of Hindu Society;

(ii) Rejuvenation of Cultural Heritage;

(iii) Consolidation of Hindu Youth Activity for the Educational/Economic/Cultural Upliftment;

(iv) Organisation of Social Services.

All our Community Brothers are Invited to Join the Organisation and Serve the Society.

: : BHARAT MATA KI JAI : :